The Orthodox Herald

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MOTHERS PROTECT

On October 1/14, most of the Orthodox Churches celebrate the Holy Day of the Protection of the Birthgiver of God. In Slavonic this day goes by the name Pokrov. In some ways it would be appropriate for us to especially honor our mothers on this day because the Mother of God serves as a prototype for all mothers showing how they protect us.

We know that on this day we celebrate an event that took place in Constantinople in the year 911. A large army of nomadic Moslems attacked the city and were out to destroy it because it was Christian. The people knew death was imminent. Their only hope was in God. Everyone, including the Emperor and Empress, fled to the church where they prayed day and night, begging God to save them. They also prayed to the Mother of God and sang hymns.

In answer to their prayers, the Mother appeared to them in a vision and promised them that she would protect them. And she did. We continue to ask her help "Today the Virgin stands in the Church and with hosts of saints invisibly prays to God for us all; angels and high priests worship, apostles and prophets embrace each other – it is for us that the Mother of God prays unto the Eternal God!"

We pray to her at all the services asking for her help and protection. Many Orthodox pray the Acafist or Paraclist at least once a week for it is comforting to know that the Mother of God is always there to protect them.

LIGHTER MOMENT

Ecumenical talks between the Roman Catholics and Jewish leaders have hit a snag. The controversy holding them back is over whether the hymns "Ave Maria" should be changed to "Oi Weh, Maria."



How many times have you been looking for an Orthodox Church, found yourself in the vicinity of the church but not being able to find it? How many people passing through your town look for your church? Recently, we drove around for a good half hour looking for a church thinking how easy it would have been to find it if only there were some signs. How many people just give up looking and never find your church?

Mr. Figula was one of many travelers this year who was hoping to attend services at an Orthodox Church one Sunday morning. He saw a sign with a three-bar cross and found himself attending a service at a Byzantine Catholic Church. Imagine his frustration in not finding the Orthodox Church only a few blocks away where an hierarchal liturgy was being served. He decided to do something about it. He designed and makes reflective aluminum signs which vary in size and are visible from 75 to 150 feet away. They have the distinctive, easily recognized Russian Orthodox cross and other pertinent directions.

This time of year is especially good to review your parish's directional signs. It would be a worthwhile project for a youth group to work to provide several signs and help inform

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THE POWER OF SUFFERING

Luke 16:19-31 deals with a whole range of subjects. Most of them have to do with power.

First of all it speaks – by implication rather than directly – about the concrete acts of love and concern that ought to proceed from God's children, we whom He has created in His image. This is implied by the lack of such acts on the part of the rich man, whose insensitivity to the suffering of others seems to have led him to his present state of torment beyond the grave. God had given him the power to change his course by putting the beggar Lazarus beside his very home. To his credit, the rich fellow was not cruel. He could have had Lazarus driven off – he did not. He merely ignored his presence (do not we all too often do the same when we see suffering?). People **need** to be seen – we all **need** personal attention. **God** knows each one of us by **name**! By simply acknowledging Lazarus' presence, by speaking to him the rich man would have shared some of his power with him and this might have saved him.

The Parable in this gospel also shows that there is power in suffering. Lazarus seems to have gained a place in Abraham's bosom (a symbol of Paradise) not by any good deeds he did, but simply by the fact that he **suffered** so much while he was in this world. His suffering opened the gates of a Paradise created by a God who cares, a God of compassion. Yet the rich man's suffering, even though it came after he had died, had power as well it seems. It was when he realized that there was no way out of torment for himself, that the fellow began to think **about others**! He wanted to help his brothers avoid coming to this place of torments.

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CHRONOLOGY
OCTOBER 2004

THE UNIVERSITY OF ILLINOIS ALUMNI have purchased a home in Champaign, Illinois to house 18 students. It is the first Orthodox Student Living Center in the U.S. This will also serve as an Orthodox student center. Looking for assistance in updating the alumni database and help with this project. For info write: Orthodox Christian Alumni Assoc., 2010 Three Hierarchs Court, Champaign, IL 61820 or www.orthodoxalumni.com. While stationed at Chanute AFB, both Chaplains, W.B. Stroyen and John Bohush, were concerned about the many Orthodox students who attended this institution.

THE CARPATHO-RUSYN SOCIETY has acquired the historic St. John's Byzantine Cathedral in Munhall, PA and will convert it to the nation's first Carpatho-Rusyn Cultural Center. Many more years (mnohaya leta) to the society and its directors on its 10th anniversary. For info call: 412/749-9899 or www.c-rs.org or write 125 Westland Dr., Pittsburgh, PA 15217-2538.

TITLE VI OF THE CIVIL RIGHTS ACT requires limited English-proficiency people to have access to benefits and services. Grants are given to train people to learn to interpret for non-English speakers who need vital services.

CHRISTMAS STOCKINGS are sent to needy children in Albania, Belarus, Poland, Russia, Slovakia and Alaska. These are filled with toys, candy, a toothbrush and icon for $4.50. Mail to Christmas Stocking Project, c/o Arlene Kallaur, PO Box 675, Syosset, NY 11791-0675 by end of October.

NINE NEW PARISHES IN EUROPE have come under the amophor of the Patriarchate of Moscow: 3 in Germany, 3 in Sweden, plus parishes in Tenerife, Canary Islands, in Porto, Portugal, and in Bordeaux, France.

THE ROMANIAN ORTHODOX CHURCH in the U.S. had held its 72nd Congress from July 1 to 5. Tape recorders and video cameras were not allowed...The National Clergy Conference was slated for Nov. 8-11...Archbishop Nathaniel explained his position as advisor to the OCL and OCW, two Orthodox lay organizations...The Center for Orthodox Christian Studies in Detroit is an autonomous, non-profit, Orthodox institution which hosts St. Raphael Parish and Holy Ascension Monastery...All forms of iconography must be approved before being placed in churches. Some parish councils have chosen artists who have produced paintings which do not reflect Orthodox iconography nor theology...Sermons in English and Romanian were given at the Vesper services...An expanded revised edition of the bi-lingual Divine Liturgy has been printed...A new Camp Administration and Health Center was dedicated...At the Hierarchal Liturgy, the Synaxis Choral Ensemble gave the responses in the Romanian and English languages...Holy Chrism was distributed to the clergy.

A CRUISE ALONG THE DNIEPER RIVER is being planned for September 11-25, 2005 by the Congress of Russian Americans, 3460 Sutter St., San Francisco, CA 94115-3016. This is a fundraiser for disadvantaged children.

FROM ROME TO MOSCOW. An icon of the Kazan Mother of God, which hangs in pope's private chapel, was taken back to Russia on August 28 on the Holy Day of the Dormition. The wish of the pope had been to personally deliver the icon.

MANY ADVANTAGES OF A CHILDREN'S CHOIR and the process by which one was started and maintained at SS Peter and Paul Parish in Burr Ridge, IL, has been put forth in a paper by John Sutko, 8020 Major Ave., Burbank, IL 60459-2025. Send stamped, self-addressed business sized envelope for this informative material.

HELP IN PREPARING PARISH BULLETINS can be received from Orthodox Web Builder at http://www.orthodoxwebbuilder.org.

EFFECTS FROM CHERNOBYL are still felt in Belarus. Some cities like Gomel were devastated by the nuclear accident. Forty percent of Belarus is contaminated by radiation.

TWO BELLS WERE CAST at a Moscow foundry to commemorate the September 11 terrorists' attacks in the U.S. Each of the 70-pound bells is inscribed in Russian and English with the words: "God, have mercy on their souls," and bears relief icons of the Resurrection, the Mother of God, St. Nicholas and the Holy Cross. One bell was donated to the Greek Archdiocese to be hung in the to-be-restored St. Nicholas Church, at the site of the World Trade Center. The twin bell will be hung in a special memorial tower at St. Catherine's Church in Moscow, which is the American church. Upon presentation of the bell to Archbishop Demetrios of the Greek Archdiocese, it was said that "according to ancient Russian tradition, it is believed that the chiming of memorial bells uplifts our prayers to the Lord for those who have died."

(Continued from front page)

YOUR CHURCH NAME HERE

that there is such a church as Orthodox in the community. For info contact: Figula and Daughters, PO Box 15, Glen Hope, PA 16645 or phone 814/672-5597.

(This information is provided as a service to our readers.)

(Continued from front page)

THE POWER OF SUFFERING

Is such an awakening of character possible after death? This is debatable – but there does seem to be a consensus among Christian teachers that such a thing could happen only if the person who died was already on the way to such illumination. The time we have on earth is crucial for setting the direction in which we are heading. Thus the hope that Christ gives us of the possibility of continual transformation is intended to make us turn towards God by turning towards His needy ones on this earth not after we have died, but **TODAY**!

Let us not ignore the power of suffering to help us attain the illumination that can transform our lives! Each one of us has something that weighs heavily upon our lives. We ought to pray about such things and do what we can to alleviate our own suffering as well as that of others. But we can also benefit greatly by **acknowledging** our suffering, by **accepting** it and by **learning** the lessons it offers us. For example, we can realize how weak and needy we are. This can help us rise above our cold self-sufficiency and reach out to others for the help they would often be happy to give were they not troubled by the thought that they might hurt our pride. We can also reach out to others who have hardships similar to ours.

The Parable also shows us that ultimately everything is set aright. Suffering well-endured has its rewards and indifference, alas, has its own consequences as well. Let's wake up! Let's learn from Christ's lesson instead of spending a lot of time complaining about things not being fair.

Fr. Ihor George Kutash

SHALL WE OR SHOULDN'T WE

In many parishes the Litany of the Catechumens is omitted. Its usual place is following the Litany of Fervent Supplication which is found right after the Gospel Reading. Reasons given for its omission are many. Some of them are: we don't have any catechumens in our church so we leave it out to shorten the Divine Liturgy as people complain it is too long or even if we had catechumens we wouldn't expect them to leave after all they won't desecrate the Holy Gifts. Reasons for leaving it in are also varied from: we don't have catechumens in our parish but we pray for catechumens wherever they are worldwide or the Divine Liturgy was composed by the Holy Fathers who are we to have the audacity to change what it took whole Synods to approve.

If we examine this controversial Litany, we find that in the second petition we the faithful are asked to pray <u>for</u> the catechumens that the Lord will have mercy on them. How can we refuse to pray for someone? Furthermore, in examining the Litany, we find that it is very short – only a few minutes at most. How much does it shorten the Divine Liturgy?

The prayers for the catechumens by so many for so many years are answered. We hear of and see many more catechumens accepting the Orthodox Faith. Lord have mercy on the catechumens, those who have received instructions in the Orthodox Christian faith and are awaiting acceptance into the faith. "That He will unite them to the Holy, Catholic, and Apostolic Church."

* * * * * *

The Kingdom of heaven is not a reward for works but a gift of grace prepared by the Master for His faithful servants. (St. Mark, the Hermit)

(Continued from page 47)

KITCHEN CORNER

Variation 4: Add 1 Tbls. flour to garlic and onion. It will change color.
Variation 5: Use beef broth.
Variation 6: Use water and chicken or beef bouillon cubes.

I received several calls concerning the Belarus Apple Pie recipe in September's issue. They enjoyed the old country recipe but said that cutting down on the sugar would be better. It is hard to estimate the sugar needed because apples differ in their sweetness and tartness. My sister, Elizabeth, makes the adjustments and enjoys making this heritage recipe often.

FUNDS

<u>ALASKA</u>: Ethel Watlock, Pete and Dorothy Petronka in memory of cousin Deborah A. Petronka, Chaplain, Col. John and Denise Stefero.
<u>MISSION</u>: Gary Grysiak, Catherine Oluich, Joyce Miketzuk, Sophie Reilly.
<u>BOTH ALASKA AND MISSION</u>: Andrew Dacko, Andrew Komitsky, John Deak, Nicholas Komernicky. St. Nicholas Orthodox Church Outreach of Warren, Ohio.
<u>POSTAGE</u>: Andrew Popovchak, Olga Krusko, John Phillips, John Deak, Andrew Komernitsky, Christine Priggins, Dorothy Dychko, Roger and Karen Hauge, Peter Letko, Andrew Dacko.

WHO THEY WERE

The Pharisees were a group of Jewish clerics who felt that their strict obedience to Jewish traditions set them apart from the rest of the people. Their name means "the separated ones." They were intolerant of anyone considered ritually unclean, and they persecuted many people. Their reliance on rules made them appear pious to the masses. However, Jesus criticized them for having an outward show of piety while inwardly they were proud, pompous sinners.

WHAT ABOUT RELICS

A news release stated that the relics of holy martyrs Grand Duchess Elizabeth and Sister Barbara, her nun chambermaid, were brought from Jerusalem to the Cathedral of Christ the Savior in Moscow for veneration from where they were to be taken by air to Vladivostok on the Pacific coast. They were then to be placed on the railroad church and from August 14 they would visit across Russia and Belarus, Ukraine, Kazakhstan, Uzbekistan, Tajikistan, Kyrgyzstan, Azerbaijan and the post-Soviet Baltics. They will be returned to their permanent home in St. Mary Magdalene Church in Jerusalem in February.

Princess Elizabeth of Hesse-Darmstad in Germany was the sister of Empress Alexandra. Her mother was the daughter of Queen Victoria. Elizabeth married Grand Duke Sergius in 1884 in both Orthodox and Lutheran ceremonies. After a trip to Jerusalem to attend the dedication of St. Mary Magdalen Church she received such a "religious uplift" that she decided to accept the Orthodox faith 13 April 1891 Palm Sunday. Her family and friends accused her husband of unduly influencing her, but she wrote to them that he left that decision up to her following the Orthodox belief that acceptance of the faith must be by a person's free will. She had Fr. Ioann Vanishev draw up six pages of test in the German language dealing with the difference between the Orthodox and Protestant religious teachings which she sent to her family. After embracing the Orthodox faith, "she became one of the most dedicated daughters of her adoptive faith."

After her husband was murdered in 1891, she became a nun and founded SS Martha and Mary Monastery, whose purpose was to care for the poor and sick and others in need of help. She was put under arrest in 1917 and was promised safe passage if she would leave the country. She refused and was taken as a prisoner to a home at the foothills of the Urals, where many of the Royal family were sent after being arrested. She was killed on July 18/5, 1918. Her body and that of Nun Barbara were found on October 11. They had been tortured. Her family learned of the whereabouts of her body and arranged with China to have them transported to Jerusalem, where they arrived in 1921.

What place have relics in the Orthodox Church? Relics are the material remains of a saint after death and in some cases the word related to sacred objects which have been in contact with the body of the saint.

Mention of relics is made in the Old Testament and in the New. In Acts 19:12 we read about the healing power of cloth that had been in contact with St. Paul's body.

About a hundred years later in the "Martyrdom of Polycarp" his relics are described as "more valuable than precious stones and finer than refined gold."

Several hundred years later we find that the Eucharist was celebrated over the tombs of martyrs. The 7th Ecumenical Council of Nicea in 787 anathematized or expelled from the church those who despised holy relics. It also decreed that no church should be consecrated without them. This canon is followed today. Relics are placed in the altar table when a church is consecrated and a special cloth embedded with a relic is given by the bishop upon which the Eucharist is served. This is called an antimens.

Relics are venerated because the body is the Temple of the Holy Spirit and miracles often occur in their presence.

St. John Damascus wrote in his book "Exposition of the Orthodox Faith,." "The Master Christ made the relics of saints to be fountains of salvation to us, pouring forth manifold blessings and abounding in the oil of sweet fragrance. Let none doubt it...Therefore...in psalms and hymns and spiritual songs, in contrition and pity for the needy, let us venerate the saints, as by this God is most worshipped. Let us raise monuments to them, Let us give honor to her who bore God ... the Prophet John as Forerunner ...martyrs...holy Fathers, the God-possessed ascetics...the patriarchs...prophets...in order that we may be sharers with them in their crowns of glory."

BREATHING PRAYER

When we enter the church building, we should leave behind our everyday cares and enter into heaven. We are reminded of this when we hear sung: "Let us who mystically represent the Cherubim..."

We pray. Striving to unite ourselves with the divine. We use our words and thoughts as the means for entering into the conversation with God. But we are often distracted as we say the words of prayer. What can be done?

The problem is not new. The Holy Fathers of long ago thought that it would be easier to pray if we tied praying to our breathing. As long as we live we inhale and exhale. There is a beat to our prayer. When we recite texts, chant the psalms or sing the hymns the expressions become rhythmical. Our soul is caught up in the beat. But what about when we leave the church?

As we go through the day, each breath taken can be a reminder of our prayer. The Holy Spirit motivates from within. The Spirit cries out. If we open ourselves to this movement of the Spirit as we breathe out we consciously carry the prayer heavenward. While each breath we take in brings us into contact with the divine, our breath can help us concentrate on our prayer. It helps us from being distracted.

This technique of prayer has been developed into what is often called "The Jesus Prayer." Many Orthodox practice this in response to the Scripture teachings where we are told to "Pray without ceasing." (1 Thes 5:17)

* * * * * *

If our religion is really our life and not merely something extraneous tacked on to it, it must necessarily go into every aspect of our life; and no act, however human or natural it may be, can be taken out of its control and guidance.

STRANGERS AMONG US

This spring, a friend of my brother's passed away. His death was sudden and unexpected, and the loss was felt by many who knew this quiet, gentle man of fifty-five. His wife, who was his childhood sweetheart, struggles daily with her grief. Counseling and support groups have been of no help. Well-meaning friends have encouraged her to go to her church to find comfort and support. But her response to these suggestions is always the same: "No one speaks to me there. I'm treated like a stranger." At first, I thought her comment to be somewhat harsh. After all, these were Christian people. But personal experiences and observations came to mind, and I sadly realized that her statement was not an exaggeration. She had become a stranger among her own people.

We generally think of strangers in our churches as "newcomers, guests, or visitors." This definition suggests a positive view of someone new to our parish community. Today, many churches have welcoming committees whose members greet visitors upon their arrival. During coffee hour they may introduce them to other members, answer questions about the church and the Faith, and, of course, invite the guest to return. I admit, as a visitor to a number of parishes, my desire to return has been partly based on a welcome before or after Divine Liturgy. Whether it's a shy smile and a whispered "Good morning" or an invitation to sing in the choir or join them for coffee, I feel warmly received and will return. There have been other churches, few in number, where I've entered and left and no one has acknowledged my presence. It can feel awkward attending Divine Liturgy at a new church. I know how much it means to see a friendly face, so I try to make a genuine effort to greet any newcomer in my own parish whom I see.

While guests may occasionally visit our parishes, we may still have strangers worshipping with us each Sunday. Of course, we don't think of them as strangers. We may know them by sight even if we don't speak to them. They belong to our church – just not to our close circle of friends. They are the strangers among us.

Besides the three definitions previously given, the dictionary has another entry for the word *stranger* and that is "outsider." It is one thing to be a guest and quite another to be an outsider. At various times in our lives, we may have felt like we were "on the outside looking in." The sting of being rejected or forgotten can leave its mark. No matter what age we are or the circumstances, we all want to be liked and accepted. This is just human nature.

I think of my friend, the widow, who no longer fits in because she has no spouse; or perhaps, others are uncomfortable with death and her grief and they avoid her because they just don't know what to say.

I, also, think of the older members in our churches who have become "invisible" to some. It is ironic that these are the same people who worked for the church all of their lives and continue to support it on their fixed incomes, yet they are not valued as members of the parish community. As for the homebound and caregivers, their situation is especially sad for oftentimes they are completely forgotten. That is, until it is too late.

There may be others in our parishes who are timid and have difficulty making friends. Just because a person is quiet doesn't mean that they are unfriendly.

Whether our church membership is large and growing or few in numbers and struggling, we have something in common. We are all brothers and sisters in Christ. In other words, we are all Family. And as members of this Family, we need to reach out to those in our midst who have become alienated for whatever the reason. Begin this Sunday. Smile and say "Good morning" to someone you normally don't speak to. Make a new friend at coffee hour. If you don't have one, start a Sunshine Committee in your parish. Send a card or make a call to someone you haven't seen in church for a while. Give a hug. The list is endless.

Let's start today to make certain that there are no more strangers among us.

Margaret Pysarchyk

THEIST OR ATHEIST

Upon questioning, most people will say they believe in God. These are theists. Those who do not believe in God are atheists. True atheism is rare.

However, some have suggested that there are those who do not fit into either category. These are the multitude who are theists, believe in God, but are indifferent to Him in their daily living. The term <u>apatheists</u> has been coined. The word is built on the noun <u>apathy</u>, which means indifference. Sadly, whatever many say they believe, they may be living as an apatheist. Their faith makes only a minimal difference in their behaviours.

We might say the church at Laodicia, which St. John described in Revelations 3:16, is an example of apatheists. "Because you are lukewarm, and neither hot nor cold, I will vomit you out of My mouth." Lukewarmness as used here means a state in which there is no real fervor, no real love, and yet there is an appearance of it or a pretense of it.

What about us? If we profess to believe in Christ, are we lukewarm? Do we pretend to pray? We attend church services but pay no attention to the prayers and teachings. Do we have zeal as we continue on our spiritual journey? Or are we "ho hum" about our religion?

LIGHTER MOMENT

Little Bobby brought home a report card full of poor grades.

His mother demanded to know: "What have you to say about these bad marks?"

"Well, one thing for sure," said Bobby. "You know I ain't cheating."

ADDRESSES TO KEEP

We are providing information for the convenience of our readers:

CARDS for your every need – sympathy, get-well, note, first confession, etc. with either Orthodox or ethnic theme can be obtained from Orthodox Christian Greeting Cards, Troika Cards, PO Box 20001, York, PA 17402-0139. For info call 717/741-3959 or e-mail rogandel@yahoo.com. Profits go for shoes sent to orphanages in Russia, Ukraine and Belarus.

HATS, T-SHIRTS AND OTHER ITEMS inscribed with prayer theme can be obtained from PRA Prayer Ware, PO Box 769, Saint James, NY 11780 or call toll-free 1-866-316-PRAY or e-mail www.prayerwares.com for catalog and info.

CARPATHO-RUSYN items are available from Leemar Enterprises. For catalog write Leemar Enterprises, PO Box 66, Little Falls, NJ 07424 or phone 973-256-5474 or e-mail leemaren@optonline.com

MARRIAGE SERVICE MUSIC, a professional singer octet singing in both English and Slavonic, is available to sing a wedding service. For info e-mail acossacktenor@hotmail.com or write George Margitich/Mixed Octet, PO Box 1285, Montclair, NJ 07042.

LEGACY OF FAITH is a documentary film that traces the Carpatho-Russian people and their Orthodox religion. Touches on the Greek Catholic Church and the Unions of Brest and Uzhorod. The 90-minute film can be ordered from Stephanie Salony, 1008 Weatherburn Ct., Flemington, NJ 08822. Cost $30 ppd in either VHS or DVD format.

ICON OF SPRING, written by Sonya Jason, tells about life to a coal-patch town in western Pennsylvania during the depression years. The patch is still visited by Sonya Negras Jason, who now lives in California. Good to read to understand the people who organized, supported and still support the Orthodox Church. Now out in second edition, the book can be obtained from any bookstore or by e-mail.

LITTLE FALCONS is a quarterly publication which every Sunday School would find useful and interesting. Info can be obtained from religious Education Dept., PO Box 371, Grayslake, IL 60030 or call 1-847-223-4300, fax 1-847-223-8829 or e-mail: littlefalcons@owc.net.

THE BEST RECORDING OF A DIVINE LITURGY in Slavonic is available on both CD and cassette. Highly recommended for those who love good singing and to church servers and singers who want to know how it should be done. The Russian Liturgical Singers, directed by George Margetich, chanted by Fr. George Burdikoff have done a superb rendition. Send $17 for CD, $12 for cassette to Helen Margitich, PO Box 1285, Montclair, NJ 07042.

PRESS FUND

Spasebo/Thank You for helping us to keep publishing. Andrew Komitsky, Anne Dorozynski, Victor Karaway, Eva Chupinsky, Anonymous (3), Andrew Burns, Barbara Tutolo, Gary Grysiak, Andrew Dacko, Helen Smereka, Tom Swift, Sophia Greene, Irene Allen, Catherine Shaffchick, Ethel Watlock, Helen Trafan, John Deaks, Mary Kuprionas, Julia Golit.

Arnold, Julie and Natalie Katko in memory of Fr. Basil, Teresa Chala in memory of Fr. John Reinhold, Anonymous in memory of Fr. Basil, Helen Lesko in memory of Fr. Basil, Theodore Hamilla in memory of Fr. Basil and Fr. John Kivko (two military chaplains).

Mary is asking for prayers for the health of her daughter-in-law, Nanci.

LIGHTER MOMENT

A successful contractor told his son: "When I was your age I made $5 a week carrying water for a gang of bricklayers."

After thinking a while, the son answered: "I'm real proud of you, Dad. If it hadn't been for your hard work and perseverance, I might have to do something like that myself."

* * * * * *

A grudge is one thing that does not get better when it is nursed.

Undique (from everywhere)

We are told that when we hear: "The door! the doors! In wisdom, let us attend," it means that in ancient times the doors were secured so that no unbaptized person would enter the church for the most holy part of the Divine Liturgy. But there is something else to be considered. After this declaration, the faithful must not leave the church until the end of the Liturgy. The Fathers stated in the ninth Apostolic Canon: "all faithful who leave the church…and do not remain at prayer until the end…should be separated from the church community."

About 70 Jewish scholars were involved in the first written translation of the Scriptures from Hebrew into Greek. This version was called the "Septuagint," meaning "70" and is designated LXX, the Roman Numeral for 70. By the end of the 2nd century, all books of the Hebrew Scriptures could be read in Greek. The Septuagint was used extensively by Greek-speaking Jews prior to and during the time of Jesus Christ and His apostles.

There is a false idea that liturgical practices are handed down by Church Councils or other type of hierarchical decisions rather than seeing them as the natural development of long-standing devotional practices within the Christian communities. They are not the result of some hastily made theological decision but rather the natural product growing out of the soil of years of human experience.

The formal Church services are normally rather long in the Orthodox Church. This is so because we go to church not merely to pray but to be together, to sing together, to meditate the meaning of the faith together, to learn together and to have union and communion together.

The Bible readings are very complicated starting in September with what has been designated as the Lucan Jump. This is where the readings start to differ between those on the Julian (Old) and Modified (New) Calendar. In October this presents a strange situation rather than being behind 13 days – some weeks the readings for the Old Calendar precede those of the New.

Editor's Notes

The wooded slope is ablaze with autumn colors – fiery reds and oranges. Occasional splashes of green add to the chorus of color. God's masterpiece! I thought. Only God could create individual colors and blend them together to produce a landscape of breathtaking beauty like this.

And then I thought that the Body of Christ, the Church is like that multi-colored forest, God has created individuals with unique personalities and expects us to work together, portraying unity for the world to see. Some people are visionaries, while others possess the ability to fulfill plans. Some people are bubbly and impulsive while others are quiet by nature, proceeding only after careful thought and prayer. Some people are gifted leaders, while others prefer to serve behind the scenes. Our response to people's differences can strengthen unity or destroy it.

Does the world see unity when it looks at our church? If not, what can we do to change that? Just as the hillside's colors combine to create a beautiful picture, so the Body of Christ is most glorious when we work together in unity. Jesus prayed: "...that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:23) Dear God, help us to see the uniqueness of others in our quest for unity between jurisdictions in the U.S., between ROCOR and the Patriarch of Russia and in other places where the Orthodox pray.

The photo at the head of this column is missing this month. Last month, wishing to update the picture, I had put in a sketch in place of the one we had run for many years. I was not prepared for the many opinions pro and con which I had received. Right now many of my friends are picking out a photo which I shall run in a few months so that you can better see what I look like.

God be with you,

Matushka Nina Stroyen

BIBLE QUIZ

1. Who wore a camel's hair tunic?
2. What Egyptian official was given fine linens, the pharaoh's ring, and a gold chain for his neck?
3. What people had such well-made clothes that years of wilderness wandering did not even wear out their shoes?
4. Whose eye-catching cloak caused murderous envy in his brothers?
5. The best dressed man in Israel wore fine colored linen with embroidered bells and pomegranates, a linen breastplate with gold and precious stones, and a gold-studded hat. Who was he?
6. What down-and-out man is mentioned as having worn a gold earring in his better days?
7. Only one person is mentioned in the Bible as having worn gloves. Who?

ANSWERS:
1. John the Baptist (Matthew 3:4)
2. Joseph (Genesis (42:42)
3. The Israelites (Deuteronomy 29:5)
4. Joseph's (Genesis 37:3)
5. The high priest (Exodus 28)
6. Job (42:11)
7. Jacob (Genesis (27:16)

A PLACE OF PRAYER AND WORSHIP



Please enter and exit the Church in Silence. The Church must be a place of prayer at all times. If you wish to greet one another, a simple bow of the head is all that is required. If you must speak to someone do so in a whisper; but if you find you have a need to converse with someone, please do so outside the Church.

In this way we preserve the Holiness of the church, giving honor to God who is always present in the Temple and affording respect to those who have come to pray.



On one of our earlier trips to Eastern Europe, we were sitting around in the lobby of the hotel waiting for our luggage to arrive. We were thirsty and cold and wanted a little something more than Coke or tea. We asked for soup and were told that only garlic soup was available. We ordered it, enjoyed it and kept ordering it throughout our trip. We wondered why our order always brought a smile to the waitperson but thought nothing of it. It was only on a later trip that we learned that garlic soup was generally ordered to cure a hangover.

Back home, our wish to have a bowl of garlic soup has nothing to do with a hangover – we just like that taste. In a way it is our Slavic answer to the French onion soup. Here is a recipe for garlic soup given me by a krayonka.

KRAYONKA'S GARLIC SOUP

12 cloves garlic	6 cups chicken broth
1 onion	6 slices swiss cheese
1 Tbls. oil	6 slices French bread
4 Tbls. butter	1/4 tsp. pepper
3 Tbls. parsley	3 egg yolks (optional)

Finely chop garlic and onion. Add to butter and oil in saucepan. Saute on low heat until soft, not brown. Add chicken broth, pepper and finely chopped parsley. Cover and simmer 20 minutes. Toast bread. Place cheese on bread and melt in oven or microwave. Pour soup into bowl. Place bread on top. Serve.

Since this is a "home" recipe there are many variations.

Variation 1: Omit bread and cheese, serve broth alone.

Variation 2: Beat egg yolks. After removing broth from stove, gradually stir in egg yolks, stirring constantly. This is the way we were served the soup in Slovakia.

Variation 3: Follow directions for variation 2 then top with bread and melted cheese.

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WINTER'S GRACE

My house sits in a forest with many beech trees. Every fall the leaves turn bright shades of yellow, surrounding me and my home with golden light. The warm, fall colors strengthen my soul against anxieties about the oncoming winter and my life with its declining vitality.

Botanists tell us that the russets, golds, and reds of fall foliage are in the leaves all along, hidden by the green chlorophyll during spring and summer. Only when the green is gone can the rest of the palette of color in the leaves emerge.

Our human lives are similar. As we age, we can gain a wealth of wisdom, humor, and understanding. As these are revealed, they can enrich our lives and the lives of others.

Proverbs 3:18 says that wisdom is a tree of life to those who lay hold of her. With God's help, we can accept the bright gifts of our mature years with thanks and share them with joy. The fullness of our years can reveal the full palette of God's gifts to us.

Thank you, God, for all our years. Help us spread Your light as we are able, throughout our days. You are our source of strength.

LIGHTER MOMENT

"I understand," said a tourist in a third world country, "that the water in your village is unsafe to drink. What do you do about it?"

"We boil it," replied the native, "and then we filter it. Then we put some chemical stuff in it. In the end, we drink beer."

Home Bible Reading Schedule

OCTOBER 2004

1. Luke 6:17-23
2. Luke 5:17-26
3. **Luke 6:31-36**
4. Luke 6:24-30
5. Luke 6:37-45
6. Luke 6:46-7:1
7. Luke 7:17-30
8. Luke 7:31-35
9. Luke 5:27-32
10. **Luke 7:11-16**
11. Luke 7:36-50
12. Luke 8:1-3
13. Luke 8:22-25
14. Luke 9:7-11
15. Luke 9:12-18
16. Luke 6:1-10
17. **Luke 8:5-15**
18. Luke 9:18-22
19. Luke 9:23-27
20. Luke 9:44-50
21. Luke 9:49-56
22. Luke 10:1-15
23. Luke 7:2-10
24. **Luke 16:19-31**
25. Luke 10:22-24
26. Luke 11:1-10
27. Luke 11:9-13
28. Luke 11:14-23
29. Luke 11:23-26
30. Luke 8:16-21
31. **Luke 8:26-39**

BIBLE STUDY

In a novel by Leo Tolstoy we can read about an old cobbler named Martin who, after the death of his wife and child, cried out in despair to a friend." What now is a man to live for?"

His friend, a believer, replied: "For God, Martin. For God."

"And how must one live for God?" Martin asked.

"Christ has shown us the way," replied the believer. "Buy the Gospels and read. There you'll find out how to live for God. There everything is explained," he said.

So the same day Martin bought a New Testament and as he began to read, the more clearly he understood what God wanted of him and what it meant to live for God. And his heart grew lighter and lighter. Then one day Martin read Luke 6:27-35, and it suddenly hit him that Jesus' words were hard sayings. He pondered the command in verse 29: "To him who strikes you on the one cheek, offer the other also." As he began to see how his life didn't measure up to Jesus' words, he cried out: "O Lord, help me!"

We also may feel that obedience to Jesus' words is too difficult for us. His hard sayings seem impossible to obey. Like Martin, we must cry out: "O Lord, help me!" Without Him we can do nothing.

THE RULERS

King Herod, the man Rome attempted to install as "King of the Jews," was neither a king nor Jewish. His father was owed a favor by the emperor and was given Judea as a paycheck. Herod built many grand public buildings, including "Herod's Temple," which was to be more beautiful than Solomon's Temple. However, he was never popular with the people. His son, Archelaus, was such a disaster that Rome recalled him and sent a "governor" or "procurator" in his place - Pontius Pilate. He didn't last long either and was replaced after a few short years by a succession of other governors, including Felix and Festus, the latter before whom the apostle Paul appeared for trial. We heard of Herod, for he was the one who ordered that all male children be killed in the attempt to kill the infant Jesus. While we know that Jesus was tried "Under Pontius Pilate."